

other races here " and in fact carries him ^{ic} beyond the classification of species altogether." If, as Max-Muller has observed, language—articulate speech—is our Rubicon which no animal can cross, it is incalculably truer that prayer—" the converse of the human heart with its Maker and Mentor " is our pathway to that Realm, of Realities into which no animal can trespass. Man speaks, because he is noble in reason ; man prays because he is infinite in faculty. Speech is man's reaction to the creation ; prayer is man's response to the Creator. Man takes in the world of sense with his speaking capacity; man transcends that world with his praying strength.

At all times and. in all climes, under all conditions of existence and along the whole line of his activities, man has

believed in and cultivated the spirit of prayer.

Childhood

with its innocence, youth with its hope, manhood with its

dutifulness, age with its insight, all have uniformly prayed.

Prayer has been the language of the universal petition of

weakness for strength, of want for relief, of struggle for **endur**"

-ance, of penitence for pardon, of ignorance for wisdom, of

doubt for assurance, of power for right-doing, of faith for

i grace. In one word, prayer has

everywhere and always been
the spontaneous expression of that reverence which
is the
apex-virtue of man.

Far from asking for any alteration of law according
to which God governs the universe and the destinies
of
individuals, prayer for spiritual blessings—spiritual
strength,
spiritual wisdom, the light of His countenance,
peace, purity,
righteousness and truth, is itself the fulfilment of a
law.

That law is the absolute self-surrender of the human
will
to the Will of God, the Will that wills for ever the
eternal
weal of the whole creation. In praying for faith, love,
humility, resignation, holiness and strength, the
aspirant
surrenders himself to the Divine Will,—wishes for
just those